Isaiah - Commentaries by Charles (Chuck) Hendricks

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Ere God had built the mountains. Or raise the fruitful hills. Before he filled the fountains that feed the running grills. Indeed, from everlasting. The wonderful I am. Found pleasures never wasting. And wisdom is thy name. When, like a tent to dwell in, he spread the skies abroad. And swathed about the swelling of Ocean's mighty flood, he wrought by weight and measure. And thou wast with him then. Thyself the father's pleasure, and thine the sons of men. There was a. Phone call placed. By a daughter of an Orthodox Jewish man. She was away at college. And she said to her father, I have something very important to tell you. I want you to sit down. And these are the words that he heard from his daughter. I have become a Christian. And he did not know what to say. He did not know how to respond. He was totally taken back. And he made-up his mind. To search the scriptures. To prove the folly of the decision that his daughter had made. You know. That Judaism is the only right religion. That was his thought and he believed that. With his heart. He was not, like you'd say, a modernist Jew that didn't believe the Bible. So he searched the scriptures and that's what we're going to do this afternoon. The search the scriptures. There are going to be many from the Old Testament. And then some from the new. He said to himself, to be fair about this, I'm going to have to look into the Christian Scriptures, what they call the New Testament as well as the old. A young girl was given a box of keys once and she was told to open a particular door. And she had to go through those keys until she found the key that fit. And then she could get into the room that had treasures in it, one of them designated for herself. But the only way she could get into the room and enjoy the treasure was to find the right key. This is the greatest treasure. That any of us possesses. And the only way that we can get into the treasure that's in the book. Is to have the right key. And that key is the Lord Jesus Christ. He is the key to the understanding of the scriptures we read about the Jewish people. That a veil is upon their heart, The God of this world hath blinded the minds of them which believe not, lest the light of the glorious Gospel of Christ should shine to them. And everyone that can handle this book, I think of the Jehovah's Witnesses too. They deny that Jesus is God, that Jesus is Jehovah. I hope that we will see from what we look at this. Afternoon that Jesus is Jehovah. The only true God. Well, he started out. And he started out, of course, in Genesis, and he came to the third chapter. And he read these words after sin had come in. Verse 14 and the Lord God. Now most of you know this. There might be some in the room that don't that in our King James Bible, whenever the word Lord is in all capitals. Capital L, capital O, Capital R, capital D. That it's the word Jehovah in the original. 4 letters in the Hebrew.

JHVH or YHWH. Some pronounce it Jehovah, others pronounce it Yahweh. You may have heard those two and wondered. I used to wonder until I learned a little, very little Hebrew. And those 4 letters. Are the name of the God that when the scribes of the Old Testament came to that word, they would not write it, they would not pronounce it, they would say. Edeni, Lord, the word for Lord in the Hebrew. But Jehovah was a that was so holy to them that. They. Paid particular attention to how they dealt with that. It was the. Name of God in His essential glory. His glory He would not give to another. 4 letters JHVH, YHWH and they translated it Capital L, Capital O, Capital R, capital D Again 4 letters. I like that as a good translation of that word. Jehovah. Well, he came to this fourteenth verse, and the Lord God said unto the serpent. Because thou has done this. Thou art cursed above all cattle, and above every beast of the field. Upon my belly shalt thou go, and dust shalt thou eat all the days of thy life, and I will put enmity between thee and the woman. You remember how he had attacked the human family by attacking the woman? Yeah. Hath God said he shall not eat of every tree in the garden? So on. And she listened to him. And she ate, she took of the fruit and ate and gave to her husband, and he did eat. And the human family was now in a state of sin, disobedience to God. I will put enmity between thee, the serpent, and the woman, and between thy seed and her seed. It's. That is, the woman's seed shall bruise thy head. And thou shalt bruise his heel, and he read that verse. It shall bruise thy head. What is it? What's the antecedent of it? Well, the seed of the woman. And then it says his. His heel. Thou shalt bruise his heel so. He didn't know what this meant. He wrestled with it. Who is this person that is spoken of so early in the Bible? Call the seat of the woman. The one who is going to crush the serpent's head and in the process have his heel crushed. Well, he stored that in his memory and he went, he went on, and he came to the prophet Isaiah. In Chapter 7, he found these words. Isaiah. Chapter 7. And verse 14. We know it quite well. Therefore the Lord Himself Now notice that word Lord is not Jehovah, it's just capital L Small Ord. Therefore the Lord himself shall give you a sign. Behold, a virgin shall conceive. And bear a son, and shall call his name Emmanuel. God with us. Tremendous verse in his scriptures that he revered and believed to be the word of God. A virgin. Shall conceive their son. And then he linked that with the seed of the woman that he had read about in Genesis chapter 3. And again he read on, And in the 9th chapter he read again. Verse 6. For unto us a child is born. Unto us a son is given, and then it tells us about this, this wonderful child. And this wonderful son it says, And the government shall be upon his shoulder, and his name shall be called wonderful counselor, the mighty God, the everlasting Father, or could be rendered the Father of eternity, the Prince of Peace. Of the increase of his government and peace there shall be no end. Upon the throne of David, and upon.

His Kingdom to order it, and to establish it with judgment and with justice. From henceforth, even forever, the zeal of the Lord of hosts will perform this. Tremendous verses from. His Bible that he had to deal with A child is born, a son is given, and it says of that son that the government shall be upon his shoulder. A man. In this world. And yet infinitely more than that. He came across, going back now to Genesis, he came across this passage in the 14th chapter of Genesis, and he didn't understand it. I doubt that very many of the Jews understood it then and understand it today. I don't think they do. But let's read from verse 18 and Melchizedek. King of Salem brought forth bread and wine, and he was the priest of the Most High God, and he blessed him. That's Abraham. And said, blessed be Abram of the Most High God, possessor of heaven and earth. And blessed be the most high God, which hath delivered thine enemies into thy hand. And he gave him that his Abraham gave to Melchizedek ties of all, ties of all. Who is this character called Melchizedek? All of a sudden he appears. Abraham was returning from the slaughter of the kings that had captured his nephew Lot. He brought him back and Melchizedek comes forth. Mysterious character even in the Old Testament. And he read further, and he read into the book of Psalms, and he came across the 110th Psalm. The most remarkable Psalm. Again, he's storing all this up in his mind. Determined to prove that his daughters defection to Christianity. That's the way he viewed it. He had to deliver her from this. In the 110th Psalm he read these words. The Lord Jehovah said unto my Lord, who's the

writer of the Psalm? David Davide. Lord, he says, Jehovah said to my Lord. Sit thou at my right hand until I make thine enemies thy footstool. Who is this? Who is this person that David calls his Lord? Jehovah speaks to him, and he tells him to sit in his right hand until I make thine enemies thy footstool. Who is it? Must be the Messiah. Must be the Christ. The anointed 1 Messiah in Hebrews means the anointed. Christ in Greek means the anointed. They are equivalent words in the 2 languages. Let's read on. The Lord shall send the rod of thy strength. He's still speaking to Davidde Lord, Jehovah shall send the rod of thy strength out of Zion. Rule thou in the midst of thine enemies. This person that he's talking about, Davide Lord, is going to rule. He read in Isaiah that the government shall be upon his shoulder. He read in Genesis that he is the seed of the woman. He read in Isaiah that a virgin shall be born, shall conceive and bear a son. And he's putting this all together. The testimony so far we haven't even looked at the New Testament yet. The testimony of the Scriptures that he revered and held highly. The Lord shall send the rod of thy strength out of Zion. Rule thou in the midst of thine enemies, thy people. The Messiahs people, Israel, shall be willing in the day of thy power, in the beauties of holiness. From the womb of the morning thou hast the do of thy youth. I'm not going to stop here to pause at this. I'm pausing for just a moment, read the new translation, read Mr. Darby's note, and that's all I'm going to say on that.

The Lord hath sworn here, He reads further and will not repent. Thou art a priest forever after the order of Melchizedek. Oh, the memory comes to him and he says, I read about Melchizedek back there in Genesis 14. I didn't know who this personage was. And now this one that David that the Lord says. Sit thou at my right hand till I make thine enemies thy footstool. He is addressed as Melchizedek. Thou were the priest forever after the order of Melchizedek. The Lord at thy right hand shall strike through kings in the day of his wrath. Who is this? Who is this person? You can't just read through these passages and ignore them because you don't understand them. You have to stop and pause and reflect and consider of whom is this Speaking of? He shall judge among the heathen, he shall fill the places with the dead bodies, he shall wound the heads over many countries. This is all said of the Messiah. Who's called Melchizedek priests forever after the order of Melchizedek. And then it says in verse 7, beautiful Speaking of him as he walked down here as a lowly dependent subject man, he shall drink of the brook in the way. Therefore shall he lift up the head. Getting us getting his refreshment from his father as he passes through this scene. It's all there, you see, it's it's all revealed. The key is Christ. And once you you put the key in the door, the door opens and all the riches and the beauties of who Jesus is. Come forth. Well, he went a little further and I'm going to turn you now for the first time to Hebrews Chapter 7. As he read through, as he looked through the New Testament, the index to the New Testament, he saw this book Hebrews, and he said, oh, that must be for the Jews, and I'm a Jew. I want to read Hebrews. So he read and Chapter 7 he read this word, these words, this Melchizedek. Oh, he said. I'm going to find out who this Melchizedek is. This Melchizedek, king of Salem, priest of the Most High God, who met Abraham returning from the slaughter of the kings, that's Genesis 14 and blessed him to whom also Abraham gave a tense part of all, first being by interpretation king of righteousness, and after that also king of Salem, which is king of peace without father. Without mother, without descent. Having neither beginning of days nor end of life. But made like unto the Son of God. And this truth came into this man's intellect. Melchizedek, the Son of God. Do I ever read of the Son of God in the Old Testament? We'll come to that in a moment. But Melchizedek was a picture of the Son of God. He doesn't have any father recorded or any mother recorded or any genealogy. He just comes on the scene without father, without mother, without beginning of days or end of life, made life unto the Son of God. A picture of the Son of God, eternal Son of God. Divided the priest continually. Now consider how great this man was. Unto whom even the patriarch Abraham gave the 10th of the spoils, and so on. I'm not going to read the whole chapter. The time doesn't permit. I have so much to cover. All right, let's go back to the second song. Let's go back to the second saw. He came across this early of cars in his reading. 2nd Psalm. Why do the heathen rage and the people imagine a vain thing? The kings of the earth set themselves, and the rulers take counsel together against the Lord Jehovah. They are fighting against Jehovah here. And against his anointed? Who's that? He had to ask himself that question. Who is his anointed? I read something of him in the 110th Psalm. The Lord said unto my Lord, Sit thou at my right hand, till I make thine enemies thy footstool.

And I'm going to just digress a moment and say that's the very question that the Lord Jesus put to the Pharisees in Matthew 22. He said, What think he of Christ, Whose son is he? They said, the son of David. They were right, he was the son of David. But then the Lord asked them another question, How then does David in spirit call him Lord? Saying, The Lord said unto my Lord, Sit thou at my right hand, till I make thine enemies thy footstool. Psalm 110, verse one. And the Pharisees. Couldn't answer that. If David then called him Lord, how is he his son? That involves the mystery of his person. That He is the child born, the Son given, whose name is Emmanuel. God with us. And until this truth. Is not apprehended in the soul, and embraced and believed with all the heart. You don't have the key. You're still outside of the treasure house. You don't understand. These eternal mysteries that God has been pleased to reveal to us. In his holy Word. Going back to Psalm 2, verse 2, the kings of the earth set themselves, and the rulers take counsel together against the Lord Jehovah, and against his anointed, saying, Let us break their bands asunder, and castaway their cords from us. He that sitteth in the heaven shall laugh, The Lord shall have them in derision. Then shall he speak unto them in his wrath, and vex them in his sore displeasure. All these statements about this one. The United. Yet have God Jehovah speaking, yet have I set my king upon my holy hill of Zion? And this Jewish man said, Who is his king? Who is he talking about my king? He said, I have set him upon my holy hill of Zion. The next verse answers that I will declare the decree the Lord hath said unto me. Now here is the Lord Jesus speaking. Here is the anointed one speaking. The Lord said unto me, Jehovah said unto me, Thou art my son. This day have I begotten thee. And that involves again the mystery of this person. Thou art my son, is what he always was. Son of God, eternal this day, this day, a point in time, this day. Have I begotten thee the Incarnation? All of Christendom. Just recently celebrated that incarnation. I'm not entering into whether they were right or wrong in fixing the date, but they did celebrate the fact that God became a man. Tremendous, wonderful, majestic truth. I can't think of anything more majestic than that. God, the infinite creator of heaven and earth, became a man. He became a child, a babe, a babe. And thou art my Son, this day have I begotten thee. And then he says to that one who is his Son, begotten in time as a baby, he says, Ask of me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession. Obviously Jehovah here is the Father speaking to his Son. There are many other passages where Jehovah is the Son, and many other where Jehovah is the Holy Spirit. Jehovah is God. God the Father is Jehovah, God the Son is Jehovah, God the Spirit is Jehovah. And he says in verse 9 to him, the Father speaking to the Son, Jehovah speaking to the Messiah, thou shalt break them with a run iron. Thou shalt dash them in pieces like a Potter's vessel. And then he gives a word to the listener. Be wise now therefore, O ye King, ye be instructed, ye judges of the earth. Serve the Lord with fear and rejoice with trembling. Kiss the soul. Here it is again. Thou art my son.

Verse 7 Now kiss the son, lest he be angry, and ye perish from the way, when his wrath is kindled. But a little blessed are all they that put their trust in him. We're going to look at scriptures in a moment where Jehovah says My glory will I not give to another? I am God and there is none else. And yet the very attributes that apply to the one that says that also applies to the Messiah, and also they also apply to the Spirit of God. That's another truth that the Jews reject and the Muslims reject the Trinity, Father, the Son, the Holy Spirit. Yet his own scriptures testify at the very first verse in the Bible says in the beginning God Elohim in the plural. Created the heavens and the earth. God in the plural. And when God decided to make man, he conferred among the persons of the Godhead, conferred among themselves, and they said, Let us make

man in our image and after our likeness. And after Adam and Eve fell, they said, behold, the man has become as one of us. And in Isaiah 6, not time to turn to these Isaiah 6, he says, Whom Father says, Whom shall I send, and who will go for us? And then the Son replies, He said, Here am I send me. And so he came as scent of the father. The father sent the Son to be the savior of the world. There's the king, there's the key the New Testament has it to unlock all these wonderful treasures of the Old Testament. But I'm what I'm trying to show this afternoon is how that just using the Old Testament scriptures, we must come to the conclusion that. Jehovah became a man. God over all blessed forever, came into the scene of His own creation. In order to save us. And so here we have it. Kiss the sun, lest ye be angry. And he perished from the way when his wrath is kindled but a little. Blessed are all they that put their trust. In him. All right, turn over to the 22nd Psalm. Where you have the sufferings of. The servant. The Messiah. And it starts out with the very words that the Lord uttered on the cross. 22nd Psalm verse one My God, my God, why hast thou forsaken me? Well, as he came across these verses of scripture, he went to the rabbi and he asked him for their interpretation. And the more he heard what the rabbi had to say, the more he came to the conclusion the rabbi does not know what he's talking about. He does not have the key. He was utterly blind as to the meaning of these passages, he says, while the 22nd Psalm is all about the sufferings of this of David. And then he read this verse. He read this verse 16. Dogs have compassed me. The assembly of the wicked have inclosed me. They pierced. My hands and my feet. And he said to the rabbi. When did they do that to David? He had no answer. This isn't about David. This is about the Messiah. They pierced my hands and my feet. And then? He said to himself, this Jewish man, he said, I wonder if there are any other passages that corroborate that, and he found one in Zechariah chapter 12. And chapter 12 and verse.

10 And I will pour upon the House of David, and upon the inhabitants of Jerusalem, the spirit of grace and of supplications. And they shall look upon me. Whom they have pierced. And they shall mourn for him. Who is it that is talking, when it says, I shall pour upon the House of David? And so that's Jehovah. He says They shall look upon me whom they have pierced, and then in that very next sentence he changes it from me to him. Because this one of whom he's speaking is Jehovah, but he is the Messiah. He's a man. He is one that we could Pierce. You can't Pierce God. God cannot die. A man can die, a man can be pierced, he can be abused as. The blessed Lord was, and then He found in the 13th chapter these words. Verse 6 And one shall say unto him, What are these wounds in thine hands? Then he shall answer those with which I was wounded in the House of my friends. The next verse. Brings before us the Shepherd. Awake, O Lord, against my shepherd, against the man that is my fellow, Jehovah speaking his fellow. How can he have a fellow? How can he have one that is equal to him? His glory will he not give to another? And when you finally see the truth of the Trinity, God in three persons, Father, Son, and Spirit. That unlocks the door. That unlocks the door. Now we're going to look at a number of passages in Isaiah. I can't comment much upon them, but I think the power of their testimony. I want that to come home to our souls. It did to this Jewish man. In Isaiah chapter 6. Isaiah chapter 6. Verse 5. Then said Isaiah, speaking, Woe is me, for I am undone, because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips, for mine eyes have seen the king. The Lord Jehovah of hosts and I have seen the King. Now turn to he came across this later turn to John Chapter 12. John, chapter 12. This portion is referred to twice in the New Testament. John, Chapter 12. And verse 38. Verse 37 Though he Jesus had done so many miracles before them, yet they believed not on him. That the saying of Isaiah, Isaiah the prophet, might be fulfilled, which he spake, Lord, who hath believed our report, and to whom hath the arm of the Lord been revealed? Therefore they could not believe, because that Isaiah said again, He hath blinded their eyes and hardened their heart. Now keep your place here and in verse. 10 of Isaiah 6 I read the verse where he says mine eyes have seen the Lord. King, the Lord of hosts, and in verse 10 he says. Verse 9 He said, Go and tell this people, hear ye indeed, but understand not, and see ye indeed, but perceive not. Make the heart of this people fat, make their ears heavy, and shut their eyes, lest they see with their eyes and hear with their ears, and understand with their heart, and convert and be healed. And that went home like an arrow to this man, this Jewish man's heart. He said am I like that? Am I like that? Am I in such darkness and blindness? Now let's see what John says about this very passage. John 12 and verse 40 He hath blinded their eyes and hardened their heart, that they should not see with their eyes, nor understand with their heart, and be converted, and I should heal them. These things said Isaiah when he saw his glory. Who's his? The Lord Jesus. He saw his glory. In the Old Testament it was Jehovah. Here it's Christ. And speak of him. It's quoted again in the 28th chapter of the Book of Acts. 28th chapter of the book of Acts, and this time we have the witness of the Spirit. As to.

This 6th of Isaiah. Verse 26. Verse 25 And when they agreed not among themselves, they departed. After that Paul had spoken one word. Well spake the Holy Ghost by Isaiah the prophet unto our father, saying, Go and unto this people, and say, Hearing ye shall hear, and shall not understand, and seeing ye shall see and not perceive. For the heart of this people is waxed gross, and their ears are dull of hearing, and their eyes have. Lest they should see with their eyes, and hear with their ears, and understand with their heart, and should be converted, and I should heal them. There we have the testimony of the Holy Spirit, and in John 12 These words were spoken when they spoke of His glory. Glory of the sun. All right, let's go back to Isaiah chapter 8 now. Isaiah chapter 8. Verse 13. Sanctify the Lord of hosts himself, and let him be your fear, and let him be your dread, and this is Jehovah of hosts, and he shall be for a sanctuary. But for a stone of stumbling and a rock of offense, both to both the houses of Israel, for a jinn, and for a snare to the inhabitants of Jerusalem, now turn to First Peter, chapter 2. I'm sorry for all this turning, but it's necessary that the subject before me first, Peter chapter 2, Peter says. 7 Unto you, therefore, which believe he is precious, Speaking of the Lord Jesus. But unto them which be disobedient, the stone which the builders disallowed, the same as made the head of the corner, and a stone of stumbling and a rock of offence, even to them which tremble at stumble at the word, being disobedient. And when this Jewish man read this book, Peter, that was written to the Jews. And he read that, and he read this verse in Isaiah 6. He uttered the words to himself, and then he put his hand on his mouth. Jesus is Jehovah. What have I said? The light was beginning to come into his soul. The light was beginning to come in. Chapter 11 in Isaiah. And there shall come forth a rod out of the stem of Jesse, and a branch will grow out of his roots. And the Spirit of the Lord shall rest upon him. The Spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and of the fear of the Lord. And again, this man wrestled with this passage. Who is this? A stem of Jesse. The branch. Growing out of his roots, his humanity. His humanity. Who is the Messiah? He is the Son of David. That's his humanity. How then does David in spirit call him Lord, saying, Sit thou at my right hand, till I make thine enemies the footstool of thy feet? David call him Lord. How is he his son? They could not answer him. His deity. All right, let's go on. In Isaiah, I don't have time to pause at each passage. Chapter 22. No, I'm going to pass that, sorry. Chapter 40. Just don't have. Time for all of these Chapter 40. Verse 3 The voice of the hymn that cries in the wilderness is spoken of of John the Baptist. Prepare you the way of Jehovah. Make straight in the desert a highway for our God. I won't turn to it, but in Matthew 33 the very same verse is quoted about John the Baptist preparing the way of the Lord Jesus. Verse 5 And the glory of Jehovah shall be revealed. And all flesh shall see it together, for the mouth of Jehovah hath spoken it.

Verse 9 O Zion, that bringeth good tidings, get thee up into the high mountain. O Jerusalem, that bring us good tidings, lift up thy voice with strength lifted up, be not afraid. Say unto thee, cities of Judah, behold your God. Verse 10 Behold the Lord God, notice God is on all capitals. The Lord Jehovah will come with strong hand, and his arms shall rule for him. Behold, his reward is with him and his work before him. Well that's the very thing that said in the Book of Revelation. I won't turn to it, but it says when the Lord Jesus comes back, his reward is with him.

And then it says in verse 11, He shall feed his flock like a shepherd. He shall gather the lambs with his arms, carry them in his bosom. A true man, a shepherd. I am the Good Shepherd. The Good Shepherd giveth his life for the sheep. And as these verses came home to this man's soul, the light flooded in. As he realized. Who Jesus was verse 28 of chapter 40. Hast thou not known? Hast thou not heard that the everlasting God, the Lord Jehovah, the Creator of the ends of the earth, fainted? Not, neither is weary. There is no searching of his understanding. Verse 31 But they did wait upon Jehovah shall renew their strength. Very famous verse that we love to quote. Chapter 41. Verse 14. Fear not, thou worm Jacob, and ye men of Israel, I will help thee, saith Jehovah, and thy Redeemer the Holy One. Of Israel. Chapter 42 Verse one Behold, my servants, whom I uphold Jehovah's speaking. Behold my servant, mine elect, in whom my soul delighteth. You remember at the baptismal scene, when the the heavens were opened upon him, and Father's voice was heard, and the spirit descended as a dove. And the father said, this is my beloved son. In whom I am well pleased. In whom my soul delighted, I have put my spirit upon him. He shall bring forth judgment to the Gentiles. Verse 5. Thus saith God the Lord Jehovah, he that created the heavens and stretched them out, he that spread forth the earth, and that which cometh out of it, he that giveth breath unto the people upon it, and spirit to them that walk therein. I, the Lord, have called thee in righteousness, I, Jehovah, and withhold thy hand. And will keep thee, and give thee for a covenant of the people, for a light of the Gentiles. Sometimes it's Jehovah who is the Messiah speaking, and other times Jehovah is speaking to the Messiah. Verse eight I am the Lord, I am Jehovah, that is my name and my glory. Will I not give to another, neither any praise, neither my praise to graven images? The Jehovah's Witnesses teach that he is a little God. Verse like this absolutely excludes that thought. He will brook no rivals. He is the true God. And Jesus Christ, whom he has sent, this is life eternal, that they might know thee, the only true God. And Jesus Christ, whom he has sent. The Father and the Son are one. Part of the Trinity, the Godhead. We were talking in the reading meeting this morning. About God is love Go back before anything was ever created. What were they doing? Brother was asked that question. What was God doing? Someone asked him, What was God doing? He was loving. One person loving the other. There was the spontaneous flow of love between the Persons of the Trinity. Now, the Jews don't believe in the Trinity. The Muslims don't believe in the Trinity. They believe in a singular, solitary, lonely, absolute God.

Without any fellowship. How could such a God be love? He wouldn't even know what love meant. Our God is love. And so he is a plurality of persons, the flow of love. For a while, from all eternity, among the persons of the Guardian, He dwelt in the Father's bosom, the hiding place of love. Source, an internal and ineffable joy. Each person being Jehovah. The infinite God. Chapter 43. Verse One. But now thus saith Jehovah that created thee, O Jacob, ye that formed thee, O Israel, fear not, for I have redeemed thee. I have called thee by thy name. Thou art mine. Verse three. I am Jehovah, thy God, the Holy One of Israel, thy Savior. I gave Egypt for thy ransom, Ethiopia and Siba for thee. Verse 7 even everyone that is called by my name, for I have created him for my glory I have formed him. Yeah, I have made him. It's Jehovah. It's Jehovah speaking. Verse 10 Ye are my witnesses, sayeth Jehovah. That's where the Jehovah's Witnesses get their title from this verse. They're not witnesses to Jehovah. They're false witnesses. They're liars. They sully his glory. They deny that Jesus and Jehovah are one. But here he says, You are my witnesses, saith the Lord and my servant, whom I have chosen ye, that that ye may know and believe me and understand that I am. I am He, I am. I am he. Before me there was no God formed, neither shall there be after me. I even I am the Lord, and beside me there is no Savior. Beside me, there is no savior. I must refer to the well, I want to refer to Hosea 13 first, and then to the New Testament on that verse, Hosea 13 again. He read it in this. In this prophetic book, verse 4. Yet I am the Lord Jehovah, thy God, from the land of Egypt, and thou shalt know no God but me, for there is no Savior beside me. And then he turned to the book of Acts, and he came across this wonderful passage, which is the key. Acts Chapter 4. Acts chapter 4 verses verse 10. He's talking about the Lord Jesus. Be it known unto you all, and to all the people of Israel, that by the name of Jesus Christ of Nazareth. Whom he crucified, whom Paul, whom God raised from the dead, even by him does this man stand here before you whole. This is the stone which was said it not of you builders, which has become the head of the corner. Neither is there salvation in any other, for there is none other name under heaven given among men, whereby we must be saved. The 13th of, Hosea says. For there is no savior beside me. And the New Testament says there is none other name under heaven given among men, whereby we must be saved. The two are what? You cannot deny it. And this man came to that wonderful conclusion. As he pondered these. Wonderful scriptures. It's amazing, is it not? Most of the Jews don't read the New Testament. They don't have the light, they don't have the key to the understanding of their scriptures. I think we've seen enough from the old to see that they testify to to the person who is a man, born a babe, and yet to be the ruler of all. For that, look at Daniel Chapter 7. Daniel Chapter 7. Verse nine. I beheld till the Thrones were cast down, and the ancient of days did sit. I believe that refers to God the Father, whose garment was white as snow, and the hair of his head like pure wool. His throne was like the fiery flame, and his wheels as burning fire. A fiery stream issued and came forth from before him. Thousand thousands ministered unto him.

And 10,000 * 10,000 stood before him. The judgment was set, and the books were opened. I beheld in because of the voice of the great words which the horn spake. I beheld even till the beast was slain, and his body destroyed and given to the burning flame. As concerning the rest of the beasts, they had their dominion taken away, yet their lives were prolonged for a season in time. Now notice this next verse. And I saw in the night vision. And behold, one like the Son of Man came with the clouds of heaven and came to the Ancient of Days. Reminds you of Revelation 4 where you have God the Father is the Ancient of Days and then the Lamb coming in the 5th chapter to him. And here it's the Son of Man came with the clouds of heaven, and came to the Ancient of Days, and they brought him near before him. And there was given him the Son of Man, dominion and glory, and a Kingdom that all people, nations and languages should serve him. His dominion is an everlasting dominion which shall not pass away, and His Kingdom. That which shall not be destroyed. And in the 22nd verse. Until the Ancient of Days came and judgment was given to the Saints of the Most High. That verse speaks of the Ancient of Days coming and the Lord Jesus is the one that's going to come. I saw heaven opened in a White Horse, And he that sat upon him was called faithful and true, and in judgment he and righteousness he exercises judgment. And then later on in the passage, it says, He hath on his pasture and on his thigh a name written King of kings. Lord of Lords. That's Jesus. And in the Old Testament it is Jehovah. Turn to Isaiah 3322. I'll close with this thought. Isaiah 3322. For the Lord Jehovah. Is our judge. The Lord Jehovah is our lawgiver. The Lord Jehovah is our king. He will save us. You remember they wrote on the cross. This is Jesus, the King of the Jews. Right. Not the king of the Jews, but that he said he was the king of the Jews. And Pilate said what I have written, I have written. That was to stand as a testimony to the truth. He was the king of the Jews. He was Jehovah. Now turn over to Micah chapter 5. Micah, chapter 5. And verse one. Now gather thyself in troops, O daughter of troops. He hath laid siege against us. They shall smite the judge of Israel with a rod upon the cheek. We just read in Isaiah 3322 That Jehovah is the judge of Israel. And here's a passage that said they would smite him. With a rod upon the cheek. Jehovah. Incarnate. Now becomes the object of their hatred. The next verse says, But thou Bethlehem Ephrata. Though thou be little among the thousands of Judah. Yet out of thee shall he come forth unto me, that is to be ruler in Israel. Whose goings forth have been from of old. From Everlasting. The everlasting God. The Creator of heaven and earth, the King of Israel, the Judge. And at the great White Throne throne they saw. That throne standing, heaven and earth having fled away. And one that sat upon it. Who is that? The Lord Jesus Christ, a man. God over all, Jehovah. Become a man. Tremendous thought. As the father raises up the dead and quickeneth them. Even so, the Sun shall quicken whom he will.

And then he says, I have committed all judgment unto the Son, that all men should honor the Son, even as they honor the Father. He that honoureth not the Father, the Son honoureth not the Father which hath sent him. You do not comfort yourself if there's anyone in the audience that Well, I believe in God the Father, but I don't believe in Jesus. Being God, you don't. Apart from the revelation that has been given in the person of his Son, who is Jehovah, the Father's Jehovah, the spirit is Jehovah. God, there's much more, but time is up. Needless to say, this Jewish man. As the man in the story told this morning fell on his knees. And he found. Jesus. Jehovah. He found him. He got the key. Wonderful to have the key. The treasure is only enjoyed unlocked to those that have the key.

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